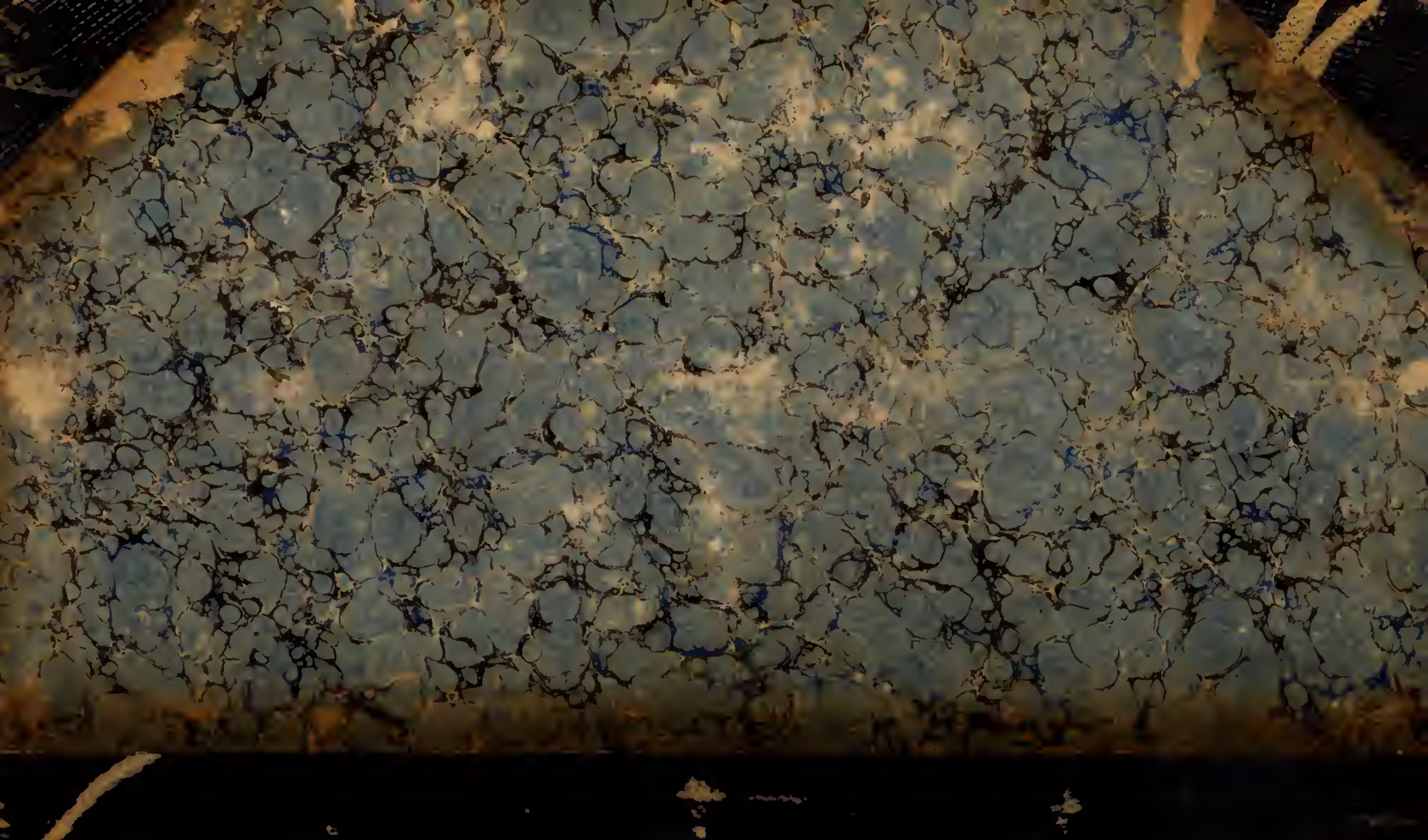

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THE

CHINESE REPOSITORY.

VOL. XV.

FROM JANUARY TO DECEMBER, 1846.

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1846.

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ART. I. *On the signification of the character jin 仁: jin chí nán yen, 仁至難言. Communicated for the Chinese Repository.*

IN all cultivated languages there are words of such extensive and varied significations that it is difficult to include all their meanings under any one definition. Lexicographers and metaphysicians have puzzled themselves in attempts to define the word TRUTH, and in despair of finding any suitable and sufficiently full definition, some have made it equivalent to *being in general.** The Chinese language also boasts a word in general use, which may vie with almost any from other languages in the extent of its significations. The present essay proposes to offer some remarks on its primary signification, omitting all reference to the minor and accidental meanings, such as *nuts, the fruit of a tree,* &c., which are given in the dictionaries.

There is much unanimity in the definitions of *jin* 仁, by sinologues. Prémare and the earlier Roman Catholic missionaries called it "caritas." Morrison defines it "benevolence: love to all creatures; charity; virtue in general." Medhurst says, "benevolence; virtue; affection." Callery gives, "misericordia, lenitas, pietas;" and the common opinion is, that it is best expressed by, *benevolence.*

* It is not strange that the word *truth* should excite much speculation in a world where falsehood and deceit have so often obscured it. It has been a subject of inquiry for many centuries, for one of the questions put by Pilate to our Savior, was, "What is truth?" Fanciful as it may seem, there is truth in the quaint remark. "If Pilate asked in Latin *quid est veritas?* the answer is found in the anagram of his question, *est vir qui adest.*"

It may be presumptuous in the writer to differ from these high authorities, who were scholars in the Chinese language before he knew aught of its first rudiments: yet the child may pick up a gem as he passes through the galleries of the mine that were opened by stronger and abler hands. And having been induced to prefer a different definition, it may not be uninteresting to consider some of the grounds on which it is based.

One of the first steps in the appreciation or communication of knowledge consists in good definitions. What then is the meaning of *benevolence*, and how far does it agree with the ideas expressed by *jin* 仁, in the places where that character occurs? By benevolence we understand that virtue which wishes well to others. Its object is external, for we can hardly say, with propriety, that a man is benevolent to himself. Lexicographers define it by such terms as, "The disposition to do good; good will; the love of mankind accompanied with a desire to promote their happiness;"* "A will or wish for the happiness of others."† "When our love or desire of good goes forth to others, it is termed good will or *benevolence*. Benevolence embraces all beings capable of enjoying any portion of good, and thus it becomes universal benevolence, which manifests itself by being pleased with the share of good which every creature enjoys; in a disposition to increase it; in a feeling of uneasiness at their sufferings; and in the abhorrence of cruelty under every disguise or pretext. When these dispositions are acting powerfully towards every being, capable of enjoyment, they are called the benevolent affections, and as they become in those who indulge them operative rules of conduct, or principles of action, we speak of the benevolent principle."‡ These remarks may be taken as a fair definition of benevolence. It will be seen in the sequel that but a part of it is applicable to *jin* 仁, that it by no means exhausts the meaning of that character, and that the word has many ideas connected with it quite distinct from that of benevolence. Some other word then must be substituted when we speak of *jin*, 仁, and it is submitted to the consideration of those best able to judge, whether the word *humanity* is not the precise word required.

As now commonly used the word *humanity* differs little from *benevolence*, and is often given as the synonyme of the latter, its

* Webster.
† Richardson.
‡ Cogan on the passions, quoted in Richardson's dictionary, vol I

common colloquial meaning is not the one now intended, but its original signification in the Latin language, from which it is derived, and its primary signification as given by correct English lexicographers. The word humanitas (like the Greek Ανθρωπολης,) signifies *human nature, human feelings*, all that is necessary to distinguish *man* from the brutes. It is generally understood in a good sense, as when Cicero says to a friend, "*Natura tibi dedit ut non parum haberes humanitatis:* and hence the "*vis humanitatis*," and the "*studium humanitatis*," of the same writer. With this agree our modern philologists. Webster's definition is: "1. The peculiar nature of man, by which he is distinguished from other beings. 2. Mankind collectively, the human race. 3. The kind feelings, distinguished from the lower orders of animals: kindness, benevolence." In this definition benevolence appears a part of humanity. The same definition, in substance, is given by Richardson; "*humane* is manly, having the nature or qualities of man; feeling for man; compassionate; benevolent. *Humanity* is mankind; the nature of man; the feelings proper to or becoming man." To the sam epurpose speaks sir T. Elyot, as quoted by Richardson. "The nature or condition of man, wherein he is lesse than God Almyghty, and excellyge notwithstandyng al other cretures in erth, is called *humanitatie*, which is a generall name to those vertues in whom semeth to be a mutuall concorde and love in the nature of man." It will be seen below how remarkably the Chinese definitions of *jin* 仁, agree with these definitions of humanity, and with the famous verse of Terence,

Humani nihil a me alienum puto.

In the synonymes of Crabb are some useful remarks on benevolence and humanity; "*benevolence* lies in the will, *humanity* in the heart;" but as he uses the word in its restricted and colloquial sense, his distinctions, which are not always accurate, are the less appropriate to our present inquiry.

The classical passages which must define the meaning of the character in question, are the words of Confucius and Mencius in the Four Books. In the twentieth chapter of the Chung Yung, Confucius says, *jin ché jin ye,* 仁者人也; and Mencius, in his seventh section, says *jin yé ché jin yé,* 仁也者人也.*

* The reference in this essay are to the octavo edition of the Four Books, with the notes of Chú fútsz', printed in Canton in the year 1818, with the title *Sz' Shú Lí Kú Tsik Chú* 四書離句集話. The section and Chi

These words are as express as can well be imagined, and teach that *jin* 仁, is neither more nor less than *man* or *humanity*, in the widest and best sense. The same doctrine is taught by the most respectable commentators, in language equally pointed and express. Chú fútsz' on the passage in Mencius remarks, *jin ché jin chi so i wei jin chí li yé*, 仁者人之所以爲人之理也,* "*Jin* is the principle by which man becomes a *man*," i. e. by which he is distinguished from the lower orders of creation, becoming a *man* and not a *beast*. That *jin* 仁 must mean *humanity* in the sense above defined, and not simply benevolence is proved both positively and negatively, (as the old logicians would say,) by the two following quotations. Chú fútsz' says, *sz' tien, 'rh nang siú shin i hau sz', jin chi chí yé*, 事天而能脩身以俟死仁之至也,† "To serve heaven, and in waiting for death to regulate one's self, is the very highest part of *jin*." This is certainly "the highest duty of humanity," but what it has to do with benevolence is somewhat difficult of discovery. Ching fútsz' says, *fuh jin chi sing, tseh puh jin chí shin ché yé*, 佛人之性則不仁之甚者也‡ "To act in opposition to, and to thwart the nature and disposition of men, (by loving what men hate, and hating what men love,) is the extreme of inhumanity," i. e. it is utterly contrary to *jin*, the nature of man.

Here it is necessary to bear in mind the fundamental principle in Chinese ethics, that human nature is pure. The doctrine of original sin is totally denied by their moralists, and by none more earnestly than by Mencius. Once on a time the heir apparent of the state of Tang called on the philosopher. The only remaining record of their conversation is in the oracular words, *Mangtsz' táu sing shen, yen pih ching Yáu Shun*, 孟子道性善言必稱堯舜, "Mencius maintained that man's nature is good, and in proof quoted *Yáu* and *Shun*."‖ But though this conversation is so briefly narrated, there are others in which he maintains his doctrine at

nese page will be given in each instance. It is much to be regretted that there is no correct and portable edition of the Four Books for reference and quotations. Would it not be worth while to have a small edition printed on good paper, to contain simply the text, paged, and the lines numbered for convenient reference? Such a work on sized paper would make only a moderate volume, and might be printed for a small cost either by blocks or by metal type.

* Mencius, 7 : 37, note.

† Ibid, 7 : 2, note.

‡ Ta Hioh, p. 21, note.

‖ Mencius, 3 : 1

length, and with some ingenuity; and it is yet the doctrine of the Chinese moralists. The first sentence of the first book that children learn, proclaims *jin chí tsú sing pan shen,* 人之初性本善, "At man's birth his nature is good."* This doctrine, and the doctrine of human ability, or that man is able in his own strength to return to the paths of virtue from which he wanders, run through the whole system of morals of Confucius and Mencius. Our object is not now to combat this doctrine, so repugnant to experience and to the Sacred Scriptures, but to note its influence on the meaning of the word before us.

Since human nature is thus naturally good, the word that expresses it can have only a good meaning. We hear no such phrases among the Chinese as, "our frail humanity," "poor human nature," "*humanum est errare*," and others which with us are not confined to the pulpit and the lecture room. They go much further. Western moralists seek for the foundation of virtue in the nature of God, but the sages of the "celestial empire" place it in the nature of man. Whatever accords with humanity is right; and hence, as one of the commentators informs us, Confucius, *yü jin í puh yü shin,* 語人而不語神, "Spoke of man and not of the gods."† Mencius was not satisfied, not to speak of the gods. He taught that the people were more important than the gods, and if the latter did not hear the prayers and accept the sacrifices of the people, *tseh pien chí shié tsih,* 則變置社稷, "Then remove these (useless) gods of the land and the grain, and substitute others in their place."‡ Human nature is the good ground from which grow the five kindly plants called the, *wú cháng* 五常, or five constant virtues, of which *jin,* or humanity is always reckoned the first. So great however is its importance that it is sometimes called the heart itself. Thus, *jin jin sin yé, í jin lú yé,* 仁人心也義人路也, "Humanity is man's heart, and righteousness the road in which he walks."‖ The exprssion, "humanity is man's heart," is explained by the constantly recurring phrase, *jin ché sin chí teh, ngái chí lí,* 仁者心之德愛之理, "Humanity is the virtue of the heart, and the principle of benevolence,"§ or the other and fuller expression, *jin ché pan sin chí tsiuen teh,* 仁者本心之全德, "Humanity is the

* San tsz' king.
† Lun Yu 4 : 14, note.
‡ Mencius, 7 : 36.
‖ Mencius, 6 : 19.
§ Chú fútsz' in Mencius. 1 : 2, note.

perfect virtue of the undefiled heart."* The same idea is thus expressed by Ching fútsz', *sin jú kuh chung, jin tseh ki sang chí sing*, 心如穀種，仁則其生之性. "If the heart be likened to the planted seed, humanity is its living nature,"† and the necessity of possessing this virtue is strongly expressed by *jin 'rh puh jin tseh fei jin, kwoh 'rh puh chí tsh puh kwoh i*, 人而不仁則非人，國而不治則不國矣. "A man without the principles of humanity is no man, as a state ungoverned is not a state."‡

We shall form but an imperfect notion of what the Chinese sages mean by humanity, if we confine our views solely to the little world in each man's own breast. There is a principle in their philosophy, which though not often distinctly announced, is yet built into the foundation of their system, and enters materially into the meaning of the word *jin*. The principle referred to, is something like pantheism, or the modern transcendentalism, which resolves all things into one's own consciousness, and makes man a part of deity, and of universal nature. This principle, which is but obscurely intimated in the writings of the older sages, became fully developed after Budhism was introduced into China, and is thus distinctly avowed by Chú fútsz', *jin chê i tien tí wán wuh wei yih ti, moh fei kí yé; jin teh wei kí ho so puh chí* 仁者以天地萬物爲一體，莫非己也. 認得爲己何所不至. "The man of enlarged humanity considers heaven earth and all things to be but one body *to wit himself;* knowing that these things are part of himself, where will not this principle lead him?"‖ The commentator did well to ask "where?" This principle enters largely into the Chinese religion in the doctrine that associates man with heaven and earth; *sán tsái chê tien, ti, jin*, 三才者天地人 "The three powers are heaven, earth, and men."§ In this middle station man becomes *wán wuh chí ling*, 萬物之靈, *The soul of all things*, and *this* is the perfection of his *humanity*. In this connection we may introduce some reflections of a certain Fán Ling, famous for his pithy sayings. "How vast and confounding is the immensity of heaven and earth! If we look above or beneath us, there are no

* The same in Lun Yu, 6: 18.
† In Mencius, 6: 19, note.
‡ Lun Yu, 3: 32
‖ Lun Yu, 3: 24, note. The same idea is also expressed in the notes to the Chung Yung, p 4
§ Santsz' king

limits to bound our vision. In the midst of all this immensity is man. Regarding merely the minuteness of his body you would say he is but a single grain of wheat in the overflowing granaries of a king; but if you regard his heart, (and from ancient days till now, who boasts not the possession of a heart?) he ranks on an equality with heaven and earth, and is numbered with the Three Great Powers."* Such is the high destiny and station of man, according to these eastern sages, and the principles, that fit him for it are called *humanity*, (人而不仁非人.) If then he acts out his high destiny, how can he suffer selfishness to usurp the place of that all comprehending humanity which places him in this commanding station to watch over and care for,— not merely his own little self— but the interests and happiness of all with whom he associates or over whom he can exert an influence? Regarding man in this light, it is easy to understand the numerous passages of the Four Books, and their commentaries, which describe *jin*, perfect humanity, as being utterly incompatible with *sz' yuh*, 私欲, selfishness. Such passages are of frequent occurrence, especially where it is the object of the moralist to inculcate the preservation or the renewal of virtue. Thus Chú fútsz', *jin tseh sz' yuh tsin k'ü, 'rh sin'teh chí tsiuén yé*, 仁則私欲盡去而心德之全也, "Perfect humanity consists in the entire removal of selfishness, and the filling up of the virtue of the heart."† On the words of Confucius, *jin chě puh yú*, 仁者不憂, "The man whose human feelings are properly exercised has no sorrow," the same commentator remarks, *lí tsuh í shing sz' kú puh yú*, 理足以勝私故不憂, "His principles are so powerful as to have overcome selfishness, and hence he has no sorrows."‡ To the same purpose speaks Confucius elsewhere, *kih' kí fuh li wei jin*, 克己復禮爲仁, "To overcome one's self, and restore intercourse with others to its proper footing, is humanity"— or rather,—is to act out the duties of humanity.‖ These statements of the utter incompatibility between humanity and selfishness, enable us to understand the meaning of the note *jin' ché tien hiá chí ching li yé*, 仁者天下之正理也, "Perfect humanity is the correct principle of all mankind,"§ because it is only when

* Mencius, 6 : 24, notes.
† Lun Yu, 4 : 3, note.
‡ Lun Yu, 5 : 14, and note.
‖ Lun Yu, 7 : 18
§ Lun Yu, 2 : 2, and see the same idea further carried out in Chun Yung, pp 8, 11

men are divested of selfishness, and regardful, not merely of their own welfare, but of the welfare of all others, that the principles of humanity attain their due expansion, and mankind are blessed with peace and prosperity.

Having thus shown, as we think, that by *jin* is meant *humanity*, and having pointed out the extent of meaning that it involves, it remains to inquire into some of its exercises and objects. A little examination of the classical writers shows that its object is man, commencing with one's own internal nature, and extending by degrees first to parents, then to superiors, and dependents, and then to mankind at large, while its affiliated virtue *ngái* 愛, benevolence or love, embraces without exception all that it can benefit or render happy.

Its seat is in man, and its rule is from himself, *jin jin chí ngán tsz' nui kih wái,* 仁人之恩自內及外, "The kindly feelings which treat men as men, proceed from the heart outwardly;" thus Mencius,* and to the same purpose speaks Chú fútsz', *i ki kih jin jin ché chí sin yê,* 以己及人仁者之心也, "The humane man's heart, by its own feelings and wants, discerns those of others, and acts accordingly.†

As already noticed, perfect humanity requires the removal of all selfishness; it equally demands the cultivation of all virtue in ourselves, itself being the door, and the way of virtue, *shing teh í jin wei sin,* 成德以仁爲先, "Perfect virtue gives humanity the first place."‡ Thus Mencius says, *jin ché jü shié; shié ché ching kí 'rh hau fah,* 仁者如射射者正己而後發, "The man who would exercise his manly feelings must be like the archer; the archer first places his own body in an erect position, and then launches his arrow."‖ So Confucius, *shing kí jin yé,* 成己仁也, "To perfect one's self is humanity;" and the same idea is expressed by *Kiun tsz' so í wei kiun tsz' í kí jin yé,* 君子所以爲君子以其仁也, "The truly good man becomes so by the right direction of his human principles and feelings."§ To encourage efforts to attain this perfection, Confucius maintains that, since the virtues of humanity exist in ourselves, they cannot be hard to exercise, *jin yuen hú tsái; wo yuh jin, tsz' jin chí i,* 仁遠乎

* Mencius, 7:31.

† Lun Yu, 3:34, note. The writer hopes to be excused for not giving a closely literal translation in all cases; it is sometimes impossible.

‡ Lun Yu, 7:30, note.

‖ Mencius, 2:27.

§ Lun Yu, 2.19, note.

哉我欲仁斯仁至矣, "Why say that humanity is far off and hard to be exercised? If I but wish to be humane, behold humanity is already mine!"* Notwithstanding this strong declaration, one can hardly avoid suspecting that "the teacher of ten thousand ages" was mistaken, for he himself says, *wo wi kien háu jin ché wú puh jin ché,* 我未見好仁者惡不仁者, "I have not yet seen a man who truly and fully loved the perfect virtues of humanity, and hated the opposite vices."†

A man's own heart being thus rectified by the principles of humanity, he must next expand them, till they reach those without. The first step is to exercise them towards his own kindred, and above all to his parents. Confucius says, *jin ché jin yé, tsin tsin wei tá,* 仁者人也親親爲大, "Humanity is man; its most important duty is to give to parents all that the relation of parents demands."‡ In regard to what are commonly styled "the five relations," (affection of parents and children, fidelity between prince and subject, due separation between man and woman, due regard to rank between elder and younger, and confidence between friends,) we are told, *chi so i chí tsz' yé, jin so i tí tsz' yé,* 知所以知此也仁所以體此也, "Knowledge appreciates these relations aright, and humanity embodies them in practice."‖ As the relation between parent and child is the most intimate and endearing, it is especially in it that the principles of humanity must be developed, and Mencius speaks of *jin chí yü fù tsz' yé,* 仁之於父子也, "Humanity between father and son."§ So also *jin tsin i wei páu,* 仁親以爲寶, "Humanity to parents is considered as a precious jewel;"¶ and hence Confucius says, *háu ti yé ché k'i wei jin chi pan yü,* 孝弟也者其爲仁之本與, "As to the filial and fraternal duties they are the most important parts of human actions."*

It may be asked here, why we have not adopted the translation, "Filial and fraternal duties are the foundation of humanity?" Without going into a philological disquisition on the subject, two reasons may be mentioned. 1. Such a translation would not agree with the doctrine taught in other parts of the Four Books, which uniformly represent the filial and fraternal duties as one of the exercises of,

* Lun Yu, 4 : 15. † Lun Yu, 2 : 19. ‡ Chung Yung 25.
‖ Chung Yung 25 : note. § Mencius, 7 : 41. ¶ Ta Hioh, 19.
* Lun Yu, 1 : 3.

and not the foundation for humanity. 2. The commentator 程子, in an able note decides in favor of the interpretation given above. We copy his note as a specimen of Chinese reasoning worthy of notice. "The filial and fraternal duties are the same as the virtue of obedience. Now as to him who does not love to rebel against his superiors, how is it possible for him to resist reason, and practise unlawful deeds? Virtue has a foundation; this foundation being laid, then its principles become fully developed and enlarged. When filial and fraternal duties are practised in the family, then the principles of humanity and love can extend to all mankind, which is what is elsewhere called "Treating one's parents as parents should be treated, and men as men." Therefore he who, *wei jin*, 爲仁, would practice the principles and duties of humanity, must regard the filial and fraternal duties as fundamental. If you speak according to man's nature, then humanity is the foundation of these duties. Perhaps some may ask, "Does not the text mean that we are to consider the practise of the filial and fraternal duties, to be the foundation of humanity in general?" I answer, no. It says that he who practises the duties (or possesses the principles) of humanity, must commence with the filial and fraternal duties. These duties are but a part of the actings of humanity. You may say, "He who practises the duties of humanity, considers the filial and fraternal duties to be of fundamental importance," but you cannot say "they are the foundation of humanity," because humanity is nature itself, but the filial and fraternal duties are only the exercise of nature. In our nature we have only these four things, "humanity, righteousness, propriety, and knowledge;" how then can the filial and fraternal duties find a place in it? True indeed, the chief exercise of humanity is love, but there is no nobler love than to love one's parents, hence the saying of the text, "He who practises the duties of humanity must regard the filial and fraternal duties as of fundamental importance."

Humanity is a special virtue of a ruler, and is most necessary in the government of a state, for if a ruler does not treat men with all the consideration due to men, he cannot expect his government to be either profitable or popular. Hence Confucius says, *Wei jin kiun chí yü jin*, 爲人君止於仁, "The ruler rests in humanity,"* i. e. he must duly regard the nature of man, and so direct

* Ta Hioh, 6:

his government as not to thwart it. The highest praise and dispraise of monarchs is awarded by this rule. *Yáu Shun shwui tien hiá í jin, kieh chau shwui tien hiá í mú,* 堯舜帥天下以仁桀紂帥天下以暴, "Yáu and Shun governed the empire by adherence to the principles of humanity, but Kieh and Chau by those of oppression."* The necessity and benefit of adherence to the principles of humanity is thus expressed by Confucius, *Min chí yü jin yé shin yü shui ho, shui ho wú kien táu 'rh sz' ché í; wei kien táu jin 'rh sz' ché í,* 民之於仁也甚於水火、水火吾見蹈而死者矣·未見蹈仁而死者矣, "It is more necessary to treat the people according to the principles of humanity, than to supply them with water and fire. I have seen people die in consequence of walking in the fire or the water, but I have not seen them die in consequence of walking in the ways of humanity."† Mencius said, *puh sin jin hien, tsch kwoh kung hü,* 不信仁賢則國空虛, "If men distinguished for humanity and wisdom are not entrusted with office, the state will become an empty wilderness;"‡ and hence the reproof of Mencius to Hwui the king of Liáng for being intent solely on gain, and disregarding the more necessary principles of humanity and righteousness."‖ It may be added that the character given by Mencius to Wú wáng, as being *chi jin ché,* 至仁者,§ is well expressed by Cicero's "Scipio vir humanissimus." The same character is elsewhere given to *Wan wáng* and to Yáu and Shun.

The principles of humanity as held by the Chinese sages are such, that, though their chief developement must be sought for in the domestic circle, and relations of social life (as where a widow is called *puh jin,* 不仁, wanting in due regard to the duties of human nature, for not following her husband to the grave,) and in the wider sphere of the ruler, yet their influence does not stop there, but extends to all mankind, or even to all the members of that great body of which man is the head and soul. It is only the man who rightly appreciates his position as the soul of all things, and a chief part of the great universe, who is capable of judging between right and wrong, and of saying what is best for the whole. It is one of the highest exercises of true humanity thus to appreciate one's position, and to fill it well; and hence Confucius says, *wei jin ché nang hán*

* Tá Hioh, 15: see also Chung Yung, 24: † Lung Yu, 8: 14.
‡ Mencius, 7: 35 ‖ Mencius, 1: 1. § Mencius, 7: 32

jin, nang wú jin, 惟仁者能好人,能惡人, "Only he in whom humanity is truly developed can love men, or hate men." This sentence is thus explained "the true *man, jin ché,* 仁者, is unselfish, therefore he can discriminate between good and bad and award to each their portions."* Elsewhere we are told, *tseh yin chi sin jin chi twán yé,* 惻隱之心仁之端也, "To have a compassionate heart, is an indispensable part of humanity," which is explained by a sentence which occurs in the same connection, *wú tseh jin chí sin fei jin yé,* 無惻隱之心非人也, "He who has not this compassionate heart, is not a man."† This doctrine is illustrated by the case of a child about to fall into a well: as there is no one who would not instantly attempt its rescue, so it is evident that compassion is an indispensable part of correct human nature, for he who would see the child perish without an attempt to save it, is a brute, not a man.

The most interesting passage we have seen, is one that comes under this head, and approaches nearly to our Savior's rule, "Do to others as you would have others do to you." It is in the Lun Yu, *Chung-kung wan jin, Tsz' yuch, chuh mun jü kien tá pan, shí min jü ching tá tsi, ki so puh yuh wuh shí yü jin,* 仲弓問仁, 子曰出門如見大賓使民如承大祭己所不欲勿施於人, "Chung kung asked respecting humanity. The sage replied, when you go out of the house act as if in the presence of an honored guest; when you serve the people act as though waiting at the great sacrifices,— and what you would not have done to yourself, do not do to others."‡ The same idea is thus expressed by *Tsz' kung wo puh yuh jin chí kiá chú wo yé, wú yih yuh wú kiá chu jin,* 子貢, 我不欲人之加諸我也,吾亦欲無加諸人, "What I do not wish done to myself, by other men, I also by no means would do to others." This the commentator declares is *jin,* 仁 true humanity, but Confucius told Tsz' kung, that it was a point of excellence which he had not yet attained.‖ So far it is well, but it does not reach the excellence of our Savior's rule. His command is to do to others, what we wish others to do to us, but the Chinese moralist is contented with *not doing* to others what he would not have done to himself.

In answer to the question how the character *jin* 仁 came to have

* Lun Yu, 2 : 18, and note. † Mencius, 2 · 24. ‡ Lun Yu, 6 : 20
‖ Lun Yu, 3 : 8, and note

so extensive a signification, it may perhaps be permitted to offer the following theory. The character *jin* 𠆢 was originally the same as *jin* 人; (see the quotations from the Chung Yung and Mencius in the first part of this essay,) and like most other Chinese words was either a verb or a noun, as occasion required. Every tyro in Chinese knows that a word is frequently repeated in Chinese composition, in which case, the first is commonly a verb, and the second a noun. Thus *cháng cháng* 長長 and *tsin tsin* 親親, signify, "to treat one's relatives and superiors, as superiors and relatives should be treated." *Láu láu* 老老 and *yú yú* 幼幼, "to treat the aged and the young, as the aged and the young should be treated." *Tien tien* 天天 and *tí tí* 地地 (quoted on the authority of Premare), "*cælificare cælum*," to make heaven to be heaven, and earth to be earth. Many such phrases occur. In strict analogy with the above 人人 might be used to signify *treating men as men should be treated*, and would thus include all the rights and duties of humanity. By a little exercise of the power of abstraction and generalization *jin* 人, would signify, not only *man in the concrete*, but *man in the abstract*, i. e. *humanity*, in which sense it would be synonymous with *jin* 𠆢. In this sense it occurs at least once in the Four Books, where we meet the phrase *kiun tsz' i jin chí jin* 君子以人治人, "The good man, *by man* governs men," where the definition of the first *jin* 人, as given by Chú fú tsz' is *jin chi tâo*, 人之道, "the principles of mankind,"* which agrees precisely with the definition of *jin* 仁, as given in another part of this essay. In process of time however, it was found that to use a character of such frequent occurrence as *jin* 人, in this abstract sense would induce confusion, and to prevent this, a character was formed from the original word, *jin* 人, by the addition of two unmeaning strokes, which possessing the same sound, and being sufficiently allied to it in derivation, was yet different enough in appearance to prevent confusion.

If the preceding remarks and speculations are correct, there are two questions worthy of attention: 1. Whether it is proper to distinguish any of the attributes of the true God by the word *jin* 仁? It has hitherto been common to do so, both among the Roman Catholic and the Protestant missionaries. As we have seen, its original signification is confined to *human* excellence, and unless it

* Chung Yung p. 14: and note.

has by time and custom lost this primary signification and acquired new ones, it can scarcely be deemed proper to apply it to the character of *Him* who communicates to us "in measure" parts of his own image, but receives from us none. This is however a difficult question. The Chinese language contains few terms that can be used in Christian books without some modification of their meaning, and the *christianizing* of the language (if the term may be allowed,) is neither the least important, not the easiest part of a missionary's work.

2. If the foregoing representation that the Chinese phrase "man is the soul of all things," is founded on the pantheistic notion, that he is a part of the "great universal whole," be correct, it becomes a grave question whether that phrase can be used by the Protestant missionary. The doctrine partakes of pantheism and transcendentalism, (for the two are intimately united,) and as they are rejected by us, why should a phrase deriving its origin from this impure source be admitted without question into a purer theology? On these points the writer would be understood, only as asking for instruction from those further advanced and better able to decide than himself.

As this essay was opened with a "quotation from Ching tsz'" it cannot be better closed, than by the words of Confucius, — both in apology for its defects and for the errors it may contain.

Sz' má Niú wan jin, Tsz' yueh, jin ché ki yén yé jin, 司馬牛問仁, 子曰仁者其言也訒. "Sz' má Niú asked respecting humanity, the sage replied. It is very difficult to discourse of humanity."

P. S. Since finishing this article the writer has been informed that P. Gonçalves has given to *jin*, 仁, the same definition, *humanidade*, and he is happy to fortify his position with the authority of so able a sinologue.

ART. II. *Report of the Ningpo missionary hospital, to the Medical Missionary Society of China.* By D. J. MACGOWAN, M. D., Ningpo, Sept. 1st, 1845.

THE Ningpo Missionary Hospital was opened in November, 1843, but continued in operation for three months only. It was not re-opened until April last. During these eight months, but a small portion

of the alternate days of the week were devoted to the treatment of the sick, in consequence of the more urgent claims which the study of the language has had on the physician's time; hence, the comparatively small number received. Until recently the benevolence of the Medical Missionary Society in this city, was carried on in a dispensary, occupying at one time a private dwelling, and subsequently the principal temple of the Táu sect, which rendered it difficult to perform surgical operations, and unadvisable to undertake the treatment of dangerous forms of disease. At present, however, there is a suitable hospital, capable of accommodating eighteen or twenty patients. The applicants for aid are so numerous, that were *all* the medical officers of the Society at this one port, a great multitude of sufferers, many of whom come from remote cities, would be left to their fate, for want of time to prescribe for them. The recipients of the Society's bounty in Ningpo, have been mainly the poor, who generally speaking are the only proper subjects of its charity. It is hoped that at no distant day, those among the Chinese who have the ability will contribute towards the support of the Institution, as a return for the benefits which western Medical science confers on them. As the patrons of the Medical Missionary Society, and the readers of its Reports, do not generally feel interested in the details of medical science, the names of the various diseases treated (though regularly recorded according to the Society's rules,) may be omitted without apology.

The city of Ningpo is at the confluence of two rivers, nearly in the centre of a large alluvial plain, varying from about 10 to 15 miles in breadth, and 20 to 25 in length, enclosed on all sides by lofty hills. The plain is intersected in every direction by canals, which serve for draining, irrigation, and transportation. The population of the city may be estimated at 250,000, and that of the plain at as many more. The filthy habits of the people, together with the imperfect interment of their dead, both in town and country, do not seem to be productive of much disease. The climate, both as it affects natives and foreigners, is salubrious, and generally agreeable. The extremes of temperature, remarked on the eastern continent of North America, prevail on this coast, but to a far greater degree; as much more as the Pacific exceeds the Atlantic in breadth. At Ningpo the winters may be compared to those of Paris, and the summers for a short season to those of Calcutta.

The diseases which chiefly prevail here are a mild form of intermittent Fever, Diarrhœa, Rheumatism, Ophthalmia, and various cutaneous affections. Foreigners are subject to the three first named affections

at certain seasons; yet the port can be recommended to invalids at the south with confidence, as affording perhaps the best sanatarium on this side of the Cape. Ningpo enjoys the exemption from pulmonary affections which is common to marshy districts generally; not a single case of consumption has yet come under my notice. The number afflicted with blindness is very great: this is occasioned in a great measure from the violence of the diseases which often follows inoculation. The blessing which the genius of JENNER conferred on mankind, has not yet extended to the north of China. Efforts will be made this season to introduce vaccination. Another cause of blindness is the disease called *entropium*, or an inversion of the lids, keeping up a constant friction of the eyelashes against the visual organ. A very simple operation removes this disease. Chinese surgeons have a method of operating, which often leaves the patient worse than before. Prudential considerations have induced me to decline performing for the present any (what in a surgical point of view can be called) important operations. Ten applications were made in behalf of persons who had attempted suicide; in only two of the cases were the remedies successful in averting death. Four of these cases were females, and six males; one resorted to drowning, the rest to opium. The motive in almost every case appeared to be anger, or revenge. Perhaps in the large cities of no country, except Japan, are suicides more frequent than in China. Opium smoking has many victims; the poor subjects of this destructive vice often apply either in person, or through relatives, for some remedy to enable them to overcome the fatal habit. Happily the tradesmen who form the great body of the people have neither the means, nor the time for this indulgence. The use of the drug is chiefly confined to the retainers of magistrates, to boat-men, shop-men, and others who have some leisure; the literary-men, and officers are addicted to it perhaps more than other classes. Infanticide is extremely rare in this city; not so an analogous crime. At Fung-hwa, one of the cities of this fú, occupied chiefly by poor people engaged in the manufacture of mats, female children are put to death in great numbers, if the concurrent testimony of the natives can be relied on.

The primary object of this hospital has been to disseminate among the people a purer faith, which if received, will prove as certain, as it is the only remedy for their moral, and to no small extent for their physical maladies: to this end each patient is exhorted to renounce all idolatry and wickedness, and to embrace the religion of the world's Savior. They are admitted by tens into the prescribing room, and

before being dismissed are addressed to the physician, and the native Christian assistant, on the subject of religion. Tracts are given to all who are able to read. It may be here remarked that the proportion of those able to read in China, to the whole population, is very small, probably not more than 5 per cent. of the adult males. The ability to read among females is extremely rare. The foreign residents in this city being so few in number, nearly all the benefits which the medical science and humanity of the west can confer on the people must come from the philanthropic of other places. By such it is hoped the claims of the Society supporting the Ningpo Hospital will not be unheeded. The benevolence of the foreign community of Bengal has supplied the means of furnishing the hospital with instruments, anatomical models, plates and books, which have been ordered in Paris though not yet arrived at their destination. Though the pages of a medical journal are the most appropriate place for a detailed account of the diseases treated at this hospital, yet the subjoined statement may not be uninteresting. Two thousand one hundred and thirty-seven patients have been prescribed for — of these 1,737 were men, 240 were women, 160 were children. Total 2,137. Of their occupations, there were:

Agriculturists, - -	714	Fishermen, - - -	50
Mechanics, - - -	375	Literary men, - -	78
Laborers, - - -	164	Beggars, - - -	56
Boatmen, - - -	95	Priests, players and jugglers	42
Pedlers, - - -	92	Barbers, doctors, &c. -	30
Shopkeepers, - - -	61		1,737

ART. III. *Hunt's Merchant's Magazine: commerce a liberal pursuit; commerce of China; China and the China peace; Chinese Museum in Boston, &c.*

THE monthly numbers of this work, from its commencement in July 1839 to April last, have reached China, replete with interesting and often very valuable information. Some of the notices of men and things relating to China will not be deemed out of place, we trust, if transferred to the pages of the Chinese Repository. Article first, for January 1840, "Commerce as a liberal pursuit," was delivered

as a lecture at a meeting of the "Mercantile Library Association" in New York, by one who for many years was a resident in Canton. The lecturer considered commerce, first, as "the nurse and companion of freedom;" then as "the civilizer and refiner of nations;" as "the promoter of public improvements and of the mechanic arts;" as "the disseminator of science and literature;" and finally, as the "herald of religion." The article is a good one, worthy of the head and the heart of its author. But this is not the place and the time to speak of his worth. His name deserves a place among the admirers and promoters of every liberal pursuit. We knew him in the varied walks of life, in sickness and in health, as a man of business and as a disciple of that teacher who was sent from God. He was ambitious — ambitious to do good, and probably shortened his days by too intense mental efforts made prior to entering on his commercial pursuits. His acts of benevolence and charity were many, but for the most part were concealed from public notice He came to China first in 1826, and left this country for the last time in the summer of 1845, in an extremely feeble state of health, and died on board the steamer "Bentinck," 27th of September near Aden, in the Indian Ocean. The memory of Charles W. King is dear to many and will not soon be forgotten.

In vol. III. pp. 465, 481, the "commerce of China," is exhibited; and "the China trade" in vol. XII. pp. 44, 52. These are both good articles, and we may refer to them on some future occasion for their useful statistics.

"China and the Chinese Peace" form the subject for a singular article in vol. VIII. pp. 235, 225, which is chiefly valuable as it indicates, in a very clear manner, the incompetence of able men, on the other side of the globe, to describe or conceive of the true character and policy of their antipodes. Take one short sentence as a specimen.

"The collection of men into clubs and cliques, into odd Fellows' halls and humane preventive societies, or even into the larger classes of religious sects or political combinations, which are so numerous in Europe and America, is nowhere to be found in the Chinese empire." p. 219.

Clubs and cliques nowhere to be found in the Chinese empire? Ask the emperor, and he will tell you, what is most notorious, that they exist everywhere. The great mass of the male population is clubbed and cliqued in manner and degree probably unequalled in any other nation. Before he writes another article for the Magazine about China, Mr. Wharton should better inform himself of what the

Chinese are, in character, policy, etc. The paper which he has given us shows a benevolent heart, influenced by a good spirit, but laboring sadly in the dark. Persons who have not visited China and carefully and for a long time investigated the workings of the Chinese mind, are very liable to err in their conclusions regarding the intellectual, the moral, the political and the religious character of this nation. It is not so easy to deliniate the mind's acts and qualities as it is to exhibit the forms and uses of things here. To show the mind of the celestials of the middle kingdom, so that barbarians can comprehend all its products would be a very difficult task and require volumes. Even the best informed residents here, have a very imperfect knowledge of what the Chinese are; and so will be, till more extended and free intercourse is enjoyed. The recent efforts of such men as Mr. Fortune, Mr. Dunn, and others, to exhibit the products of the soil and the manufactures of the people are most commendable.

From the Magazine for April 1846, we copy a brief account of "the Chinese Museum in Boston, by James H. Lanman, esquire."

"The collection of the Chinese Museum, which is now open for public exhibition in the city of Boston, although not the first, is yet the largest that has ever been imported into the United States. The cabinet of the late Mr. Dunn, of a similar character, which was deposited in the city of Philadelphia, for the inspection of the public in 1833, was removed to the city of London, and these two are the only collections of this sort now known to be in existence; the present being the most considerable in the world. It embraces groups, presenting views of different forms in life, from the imperial court, through successive stages of society; the administation of justice, the different modes of travel, the practical exercise of the useful arts, commerce and agriculture, down to the peculiar kind of warfare which exists among that singular people; together with the various species of their manufactures, and indeed everything calculated to throw light upon Chinese charcter and institutions. We here have specimens of their shops, vessels, houses, lanterns, temples, tombs, bridges and paintings, and the innumerable products of industry, both useful and ornamental, which have peculiarly distinguished this ancient people. It is our design to show briefly the prominent features of this exhibition, by specifying the principal articles which it contains.

"The entrance to the hall of the Museum, which is in the Marlboro' Chapel, is decorated with Chinese designs, being painted and gilded, and illustrated with such mottos as are calculated to distinguish the peculiar national character of the collection.

"In the first place, we arrive at an apartment containing a group, the size of life, exhibiting the emperor and the principal personages of the imperial court, all the figures being covered with gold and silk embroidery; and in the next case, is the empress, accompanied by several ladies, the wives of mandarins of the several ranks, also richly clothed, with their attendants; adjoining this group, is a court of justice, where all the appliances of the law are administered, and a culprit is seen suffering the penalty of his crimes. In the fourth case, is a group representing a school, priests of the various religious sects, and paintings of numerous Chinese deities, as well as a tomb, mourning-dress, and mourning-lanterns. Another apartment portrays a domestic scene, namely, a Chinaman smoking opium, and his wife; and a female attendant with tea, all in a room such as is frequently occupied by individuals in that condition of life, with tables, chairs, book-case, made of bamboo; the walls adorned with paintings, lanterns hanging from the ceiling, and door-screen embroidered with gold.

"We now arrive at the store of a merchant, which is alleged to be an exact representation of a mercantile establishment in Canton, where we find the same circumstances represented, as most commonly exist in the shops of that city at the present time. There are also presented views of Chinese modes of warfare, which clearly indicate the obtuseness or the obstinacy of the nation, in adhering to those instruments which it is obvious cannot successfully compete with the approved instruments of war in our own age. The next case gives us an accurate representation of an agricultural scene, in which is a man ploughing with a buffalo, as well as the various implements which are used for winnowing, irrigation, and other matters connected with husbandry. We also have a group in the collection, representing a carpenter, a blacksmith, and a shoemaker, each employed in his appropriate occupation. A tanka boat, pagoda, lacquered baskets, and other articles of a similar character, are in the next case.

"But one of the most interesting parts of the exhibition, is that of the porcelain manufacture. It is well known that the Chinese empire has been long distinguished for the variety and elegance of its manufactures of porcelain, the article itself being most frequently named after the nation in which it was first made. There is here exhibited almost every variety of this product of Chinese industry, some of it of the most elegant and costly kind. Following this, there are also represented the various musical instruments which are used in China, including the gong, which it is well known has been introduced into our own country. The different species of cards, and

ornamented as well as other paper, constitute a curious part of the exhibition ; for it will be remembered that the Chinese are peculiarly scrupulous in all those matters which appertain to etiquette and ceremony. A model of a summer-house, a silk-store, a China-ware and curiosity-shop, comprise a portion of the collection, that will be of great interest to the mercantile portion of the visitors : and various enameled articles of a light kind, indicate the excellence to which the Chinese have carried this branch of their manufactures.

"A model of a canal-boat, similar to that in which the tea is transported from the interior to the places of shipment at Canton and other ports on the seaboards, exhibits the species of vessels which are employed to a great extent upon the inland waters and canals of the empire, where they are either pushed along by men with bamboo poles, or are tracked with ropes. In addition to this, is a model of the junks which are employed in the commerce of China, especially in the coasting trade. The sails of these, like those of other Chinese vessels, are composed of mats, the ropes and cables of split rattans, and the husk of the cocoa-nut, and the anchors of a hard wood named by the Chinese "iron-wood." The Chinese trading junks are very curiously managed; besides the captain or pilot, is the principal owner, or agent of the owner ; the captain or pilot sits almost continually on the weather side of the vessel, observing the coast, and seldom sleeping. Although he possesses the nominal command of the vessel, yet the sailors obey him or not as they please, and there is but little discipline or subordination in the conduct of the crew. Next to the pilot is the helmsman, and there is also employed a purchaser of provisions, as well as clerks for the cargo ; and another individual is engaged, whose business it is to attend to the offerings at the religious shrines. Each individual is a shareholder, with the privilege of placing a certain amount of goods on board ; and it is obvious that in such a state of things, there can be but little of prosperous navigation, or of successful seamanship.

"There is also presented in the Museum, a model of a hong-boat, and a mandarin-boat or revenue-cutter, whose ostensible object is to prevent the smuggling of opium, but which is more frequently employed in assisting its operations, or, at all events, in collecting a certain amount of taxes from the smugglers, by the mandarins who have such boats in charge. In addition to those several prominent articles that we have enumerated, are many smaller, the product of manufactures, and which are variously used in domestic life and the arts, together with models of theatres, a Budhist temple, colored lanterns

and numerous other things which are employed in domestic use, or that constitute staples of domestic export. We would especially designate the numerous paintings, exhibiting in their execution the peculiar character of that class of Chinese productions.

"In the various specimens of Chinese labor which are here collected, we perceive the products of a nation, which notwithstanding its crowded population, possesses within itself all the resources of independence, without the absolute necessity of foreign commerce. The principal staples of import to our own country, which formerly consisted of silks, China-ware, and tea, have constituted a principal portion of the trade which we have prosecuted with that country up to this present time. The import of tea, it is well known, must continue, from the very great and increasing use of that staple with us; but from the manufacture of China-ware and silk elsewhere, their import to this country have been of late somewhat diminishing.

"The recent difficulties which have sprung up between that nation and the British government, whatever might have been the merits of the question between them, there is no doubt, have induced such a negotiation, as to place the commerce of China, with foreign nations upon a more permanent and solid basis. In consequence of the arbitrary and capricious exactions which have been exercised towards the persons and property of foreigners who have been employed in the Chinese ports, the commercial interests of Great Britain, as well as those of this country, have there suffered to a considerable extent; and the execution of a definitive treaty between our own country and that of China, has tended to define the position in which our commerce shall hereafter stand in the Chinese marts. From the contact of the Chinese empire with European civilization, we may, moreover, presume that the habits and wants of the people of that country will be materially changed; that to the cotton goods, ginseng and lead, which we now export, will be added a long list of products, thus opening an increasing trade. We trust that whatever may be the change wrought in the condition of the Chinese, by its more extended commercial relations, the state of that empire may be advanced, and that the morals of the nation, which appear to be extremely debased, will receive an improved tone, not from an idolatrous philosophy, but from the spirit of a genuine and enlightened Christianity." p. 349.

ART. IV. *Translation of a Budhist print, (descriptive of the) one thousand hands, one thousand eyes, the all-prevalent and most merciful To-lo-ni (goddess of mercy).*

OMITO FUH (Amidha Budha) receives and leads those who worship Budha and are virtuous to go far away and be born in the western region.

In comparison with the repairing of great and small roads—with the rendering to others of various kinds of assistance—with whatever is most straight forward, rapid, comprehensive, and easy (in order to secure our future happiness) everything is inferior to the worship of Budha. The whole object of the worship of Budha, is to seek for life in the western region and is to obtain a pure country. This means that the western region is an extremely happy world, and is the pure country of Budha. There are 12 Classical or sacred books of the Three Tsáng (a name of Budha) and each of these leads to the great happiness. There are 84,000 doctrines (or law gates) each of which exhorts us to go to the western region. But the doctrine which enjoins the worship of Budha is by far the best and most important; and than it, there is no doctrine more conducive to a benevolent life.

(The Budha) K'ieh says, he who attends to the other doctrines is like an ant ascending a lofty mountain, which in an hour only gets a single step in advance. But the doctrine which enjoins us to go to the western region, is like a vessel with full sails and favorable wind and tide, which in an instant advances 1000 miles. When we have once reached the western region, we are no more obliged to go out, or exposed to fall. The highest grade (of votaries) is able to ascend the Budha's ladder. The lowest grade is far superior in happiness to those who live in an emperor's palace. The worshiper of Budha's merits are very lofty, his duties are very easy. All, whether honorable or mean, talented or stupid, old or young, male or female, the eater of ordinary food, or he who restricts himself to vegetables, the man who has left his family (the bonze) or he who still remains in it,—all may discharge these duties.

I therefore exhort the virtuous males and believing females of the ten regions (all the empire), into whose hands this may come, immediately to put forth a believing heart, and with the whole heart to worship Budha and seek for a life in the western region. If per-

chance you are involved in family affairs and endless worldly transactions, and cannot devote your whole mind to this, then you ought every day to recite Budha's name 3000 or 5000 times, and make a regular constant practice of this. If even this you cannot do, your recitation of this sheet will be reckoned as one degree of merit. Having recited this one hundred times, then dot one of the circles on the margin, and when the dots are all made they will amount to 150,000. Whether it is for yourself or for your father and mother that you are asking for life in the western region; or whether you are asking for your father and mother, protection from disease, peace, increased happiness, or protracted old age—in all such case, you must in the presence of Budha burn one of these sheets. If you pray for the happiness of your deceased parents or for your six orders of relations and their relations, you must, before the ancestral tablet, or over the graves, burn one of these sheets. Whether you worship the gods, or sacrifice to your ancestors, either at the festival of the tombs, the winter solstice, the middle of the seventh month, or the end of the year, you must recite this sheet, and then burn it on the tombs of orphans, or of those who are buried by charity, and thus provide for the happiness of destitute souls who have no relations to sacrifice to them. In doing all this you may rely on the strength of Budha to secure their translation to the pure country. You may do this once or many times, according to your ability; and the merit you will obtain is inconceivable.

I fervently desire that you may together put forth a believing heart, be together virtuous friends, together see Budha, and together arrive at the extreme of happiness.

Hwui Chau, the head priest of the Drum Mountain (Kú Shán,) monastery in Fuhkien, has respectfully printed this, bows and exhorts.

Here follows a picture of a vessel in full sail. It is called, "The Compassionate vessel, Poh-joh" (a name of Budha).

The flags have inscribed on them, "For the exceedingly happy world." And, "Receive and lead to the western region."

On the sides of the cabin doors are the two following antithetical sentences:

"Man, if he wants to go on the road to heaven, ought first to think of securing happiness (by worshiping Budha)."

"Among the passages (or defiles) that lead to life or death the worship of Budha is the chief."

On the sail the following is written.

The single phrase Mi-to (or Bi-to or Amidha) is a precious sword that can behead the herd of evil spirits, and can destroy the bravest general of hell; it is a clear light that can illumine the blackest darkness; it is a compassionate boat that can carry us across the bitterest seas; it is the road by which we obtain a new birth into the world; it is the excellent prescription by which we escape the evils whether of life or death; it is the infallible specific for enabling us to become genii; it is the divine medicine for changing our bones. The 84,000 doctrines are all comprehended in these six characters (O mi to Fuh tsieh yin). The 1700 tendrils of flax or rattan, (emblematic of life's miseries) by one stroke it can sever asunder. By uttering this phrase, Míto, without any other mental effort, or troubling you even to move a finger, you will arrive at the western region.

The blocks for printing this sheet are deposited in the monastery, Bubbling Fountain, on the Drum Mountain.

Chinese of the foregoing.

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千	陀		徑	念	又	界	經	門	最	古	山	行	無	勝
眼	佛		路	佛	謂	是	經	門	勝	德	半	順	退	天
無	接		方	念	之	清	經	門	弟	云	時	水	墮	宮
礙	引		便	佛	修	淨	導	勸	一	餘	一	須	上	其
大	念		多	一	淨	佛	歸	往	無	門	步	臾	品	功
悲	佛		門	法	土	土	極	西	上	學	淨	千	即	最
陀	善		直	謂	言	故	樂	方	方	道	土	里	登	高
羅	人		捷	之	西	三	八	念	便	如	修	一	佛	其
尼	往		簡	求	方	藏	萬	佛	之	蟻	行	入	階	行
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板藏皷山湧泉寺無
易不論貴賤賢愚老幼男女喫葷喫素出家在家皆可行之
奉勸十方善男信女有緣遇此即發一心者一心念佛求生西
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ART. V. *Amoy: memoranda of the Protestant missions from their commencement, with notices of the city and island.* Prepared by resident missionaries.

FOR the following papers we are indebted to two of the members of the mission at Amoy. The second, giving topographical information, &c., has already been published in one of the Singapore newspapers. While we thank our correspondents for these communications, we may express our hope and wish that they will continue to furnish such information as they can for the pages of the Chinese Repository. The security of residence, and the opportunities for observation, now enjoyed at the several ports, will gradually increase our knowledge of the country, its varied resources, its inhabitants and their occupations, manners, customs, &c. The people of Amoy are noted for their friendliness, their freedom from enmity against missionaries and their social character. Foreigners residing at that city have freedom of access to the inhabitants in all the villages on the island and can go wherever they please without molestation.

No. 1.

There are three Missionary Societies represented at Amoy. The American Board of Commissioners for Foreign Missions, the Presbyterian Board of Foreign Missions of the United States, and the London Missionary Society. At the first founding of the mission, the American Protestant Episcopal Church had also a representative there, in the person of Rev. Doctor (now Bishop) Boone of Shánghái. The following statistics of the station, which I send you for publication, may be useful for reference hereafter, and I would request that the same and all other interesting facts regarding missions at the respective ports in China, be collected and preserved in the pages of the Chinese Repository.

I shall first speak of the *laborers*. The mission began by the arrival of the Rev. Messrs. Abeel and Boone at Kúláng sú, the 24th of February, 1842. These missionaries came to prepare the way, and selecting a position within the precincts of military protection, they fitted up a house, and at once began the public and stated preaching of the gospel. When it was safe and healthy for families to reside at Kúláng sú, Dr. Boone returned to Macao for Mrs. Boone. Medical labors commenced June 1842.

Messrs. Boone and McBryde with their families and Dr. Cumming arrived June 7th, 1843, which was the first reinforcement. Mrs. Boone died August 30th, 1842. Mr. and Mrs. McBryde left the station January 13th, 1843. Dr. Boone departed for the United States February 10th, 1843.

Dr. and Mrs. Hepburn arrived Nov. 25th, 1843. Messrs. Doty

and Pohlman with their families arrived from the Borneo mission, June 22d, 1844. Messrs. John Stronach and Wm. Young with their families arrived from the Singapore mission July 8th, 1844. Mr. Lloyd arrived December 6th, 1844. Mr. Abeel left for the United States on account of complete prostration of health, December 19th. 1844. Mr. Brown arrived May 6th, 1845. Dr. and Mrs. Hepburn departed June 28th, 1845. Mrs. Pohlman died Sep. 30th, 1845. Mrs. Doty died Oct. 5th, 1845. Mr. Doty and Mrs. Stronach left Nov. 12th, 1845. Mrs. Stronach died at sea, on her passage to England. Total of men who have belonged to the mission *eleven*. Total of women who have belonged to the mission *seven*. Greatest number at one time present *eight men* and *five women*. Least number present since the station was first occupied *two*.

Of the foregoing, *three* are missionaries of the A. B. C. F. M. viz. Messrs. Abeel, Doty and Pohlman; *four* are missionaries of the A. P. B. F. M. viz. Messrs. McBryde, Hepburn, Lloyd, and Brown; *two* represent the L. M. S. viz. Messrs. Stronach and Young. Dr. Cumming is not connected with any missionary society.

Another class of facts relates to the *labors* of the missionaries. The first great work has been the study of the language, so as to speak intelligibly and fluently with the people. In doing this paramount attention has been given to the *tones*, and no word or phrase has been considered as learned, and consequently usable, till its original tone, and the modulation of that tone in combination, have become familiar, and the missionary could *speak it out with confidence*. It is thus that the language is spoken with the precision and accuracy of mathematical demonstration; and if the missionary work at Amoy has gone on steadily, and promises fairer than at the other ports, the writer is of opinion that it is owing, under God, *to learning the language by rule*, and not relying on the uncertainty of imitation, and *to stated intelligible and formal, exhibitions of divine truth on the Lord's day, and during the week*. This statement addresses itself loudly to all who are preparing to preach the gospel in China, and its language is, *be sure you are understood*, and when you have attained this great end, then, preach, *preach*, PREACH. Every missionary should, as soon as possible, have a stated time and place for preaching the word of life. My own rule would be — a chapel for each missionary. No man should be a day without a chapel he can call his own, just as soon as he can speak intelligibly. But again let the caution be heeded, be sure you are understood. "Alas! for a mission, where the absorbing object of attention with any of its

members is anything else, than how Christ crucified shall be preached to the heathen so as most effectually to persuade them to be reconciled to God."

The following statistics will show the progress of operations at Amoy. First preaching at Kúláng sú, March 6th, 1842. First preaching at Amoy, January 1844. Bible class commenced March 21st, 1844, with twelve attendants. Second chapel opened Dec. 1st, 1844. Commenced daily revision of Chinese Scriptures Dec. 12th, 1844. Third chapel opened August 24th, 1845. First meeting for females December 16th, 1845. First opening of the chapel of the American Board for daily services, December 22d 1845. First Chinese monthly concert, January 5th, 1846. First baptism of native converts, April 5th, 1846. Open ing of Chinese girl's school, May 11th, 1846.

The monthly concert is a season of deep interest. Papers previously prepared are read by two of the teachers. The subjects are history of other missions, such as that at the Sandwich Islands, Society Islands, Ceylon, memoirs of distinguished converts, accounts of Mohammedanism, &c., &c. The missionary who presides makes a short address founded on Scripture, and prayers are offered by three of the brethren. Sometimes the meeting continues for more than an hour and a half, and the interest is kept up throughout.

There are twelve interesting girls in the school, now under the superintendence of Mrs. Young. The number could be greatly increased, provided means and health were at command. A boy's school is in contemplation as soon as more help arrives. Operations of all kinds, stated, itinerary, in the city, in the country, by preaching, by teaching, and by distribution of books, can be carried on freely and entirely without molestation to any extent, and the grand desideratum of the mission at this time is MEN, who like Barnabas shall be "good and full of the Holy Ghost and of faith," that through their instrumentality "much people may be added unto the Lord."

The first Sabbath in April, which happened also to be the anniversary of the Chinese feast of the tombs, was a day of solemn and joyful interest to the missionaries at Amoy. It was a time of ingathering and the exercises of that occasion will long be remembered by those who participated in, or were eye-witnesses of them. It is in the hope of leading others to rejoice in the progress of the truth, and to awaken the sympathy and prayers of Christians for these first converts, that the following particulars are communicated.

The candidates for baptism were two aged Chinese, Wáng Fuh-

kwei 王福貴, and Liú Wanshié 劉湯舍, (in the Fuhkien dialect Ong-hok-kui and Lau-un-sia,) the former 70, and the latter 69 years old. They are known in Amoy by the names of Hok-kui-peyh, and Un-sia-peyh. *Peh* 伯 (peyh) is a term signifying uncle, and is conferred by way of respect on elderly men. Hoh-kui-peyh is a native of Nán-ngán 南安, about twenty miles from Amoy, and came to the city at the age of seventeen. His first employment was that of a mill-grinder, for which he received the compensation of 300 cash, or 25 cents a month, and his food. At the age of 22 he enlisted a soldier, and carries scars received in battles fought with pirates. When nearly 50 years of age, he opened a shop for the manufacture and sale of idol paper, a business which then afforded a good profit, and from which the old man soon realized a competent subsistence for himself and family. After the first missionaries had been at Kúláng sú about six months, he was brought to hear preaching by a friend, and became at once impressed with the reasonableness of the truth, and the utter folly of idolatry. For three years and a half, he has been a steady attendant on all the means of grace, and a diligent seeker of salvation. His conversion has been gradual, though marked. He has since had many domestic troubles, and in the midst of all has shown a spirit of Christian fortitude and resignation. His employment, being indirectly connected with idolatry, caused him great uneasiness, and he abandoned it.

Un-sia-peyh, is a native of Tung-ngán 同安, ten miles from Amoy, and came to the city about seven years ago, to take the store of his brother who died. He was brought to the chapel by Hoh-kui-peyh, more than two years ago, and has since continued a diligent and devout hearer of the gospel. At their public examination these old men referred to Mr. Abeel, as the missionary from whom they first heard the glad tidings of great joy. The idols in the house of Hoh-kui-peyh, all belonged to different members of his family, and he has insisted on their removal from the public hall, where they have been worshiped for many years: this after a long struggle, has been done. The only idol in the possession of Un-sia-peyh has been formally handed over to the person from whom he asked baptism, and is now in his possession. It is an old dirty broken headed Tá Peh kung 大伯公, and has been sacredly adored for generations.

For many months these old men desired to profess the name of Christ, but they were put off. Though they prayed acceptably at the prayer meeting, and were regular in their attendance at the Bible

class, the Sabbath day services and the other means of grace; though correct in all their deportment, and uniform in their attachment to God's servants, and to the truth as it is in Jesus; yet, being old in sin, and young in grace, we feared they were not sufficiently instructed, and that possibly they might be actuated by sinister motives, and expect some worldly profit by their connection with missionaries. For three months previously to their reception, the solemn act was before their minds, and they made it a special subject of prayer. As an aid to self-examination they were furnished with questions on practical religion, and the nature of the ordinances to which they were to be admitted.

The *exercises* on the occasion were as follows: a sermon on baptism was preached at the chapel of the American Board, by the Rev. Mr. S. who showed clearly and fully its nature and design. He stated that it strikingly represented the sinfulness of our nature, and the necessity of purification by the blood and spirit of Christ:—that in order to its reception, we must believe in Christ as our prophet, priest, and king; that, as the initiatory ordinance of Christianity, it signifies that the receiver takes on himself the character of a disciple of Jesus; that he is saved not by his baptism, but by that which it represents, and must not only be zealous at the commencement of his course, but endure unto the end.

After this, the audience convened at the dispensary chapel, where the Rev. Mr. P. addressed them on the nature of the Christian church, its head, its members, its initiatory rites, and its discipline. Then the aged candidates arose, in the presence of the assembly, and with deep solemnity made a profession of their faith in Christ by clear and emphatic replies to the following questions:

1. Do you believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass either in heaven or earth, without his divine will?

2. Do you believe that you were conceived and born in sin, and therefore a child of wrath by nature, wholly incapable of doing any good, and prone to all evil, and that you have frequently both in thought, word and deed, transgressed the commandments of the Lord; and are you heartily sorry for these sins?

3. Do you believe that Christ, who is the true and eternal God and very man, who took his human nature on him, out of the flesh and blood of the virgin Mary, is given by God to you, to be your Savior, and that you receive by this faith, remission of sins in his blood, and that you are made, by the power of the Holy Ghost, a member of Jesus Christ and of his church?

4. Do you assent to all the articles of the Christian religion, as they are

taught in the Christian church, according to the word of God, and purpose steadfastly to continue in the same doctrine to the end of your lives; and also do you reject all heresies and superstitions, repugnant to this doctrine, such as the idolatrous rites and mummeries rife among the Chinese (here a long catalogue of heathen rites and errors were enumerated); and do you promise to persevere in the communion of this Christian church, not only in the hearing of the word, but also in the use of the Lord's supper?

5. Have you taken a firm resolution always to lead a Christian life; to forsake the world, and its evil lusts, as is becoming the members of Christ, and his church, and to submit yourself to all Christian admonitions?

After the rite of baptism was administered to the candidates in a kneeling posture, they stood up, and gave solemn heed to a warning on *steadfastness in the faith*, by Mr. P. 1. He warned them to *guard their hearts*, and be instant in prayer, and the study of God's word, assuring them that defection begins in the closet, and that their only security was in fervent prayer, and a devout reliance on the Lord Jesus Christ. 2. He urged each of them to became *an example* of love to God and man, so that all might see that they were different from what they once were, and different from all around them. In case of having to encounter the scorn and derision of their idolatrous countrymen, they were warned not to render evil for evil, or railing for railing; but contrariwise, blessing. 3. They were told of the *goodness of God* to them in calling them in their old age to hear the gospel, and embrace it to the saving of their souls; and called upon to render devout thanksgiving to *Him* for this unspeakable mercy. (Here they could not contain themselves, but gave a loud and hearty response.) 4. They were urged to *activity and zeal* in the cause of Christ, by speaking a word in season to their friends and neighbors, by imitating the example of Christ to "go about doing good," and as long as life lasted to make it their business to spread abroad the savor of his blessed name. Finally, they were warned to *remain firm unto the end*, and amidst all the temptations of the world, the flesh and the devil, to consider him that endured such contradiction of sinners against himself, lest they should become weary and faint in their minds.

I need not say that the occasion was a solemn and affecting one to us, and that the most serious attention was given by the heathen who were present. But the services of the day did not end here. In the afternoon the missionaries met for the celebration of the Lord's supper, and for the first time sat down with these good old men, rejoicing in hope of the glory of God. There were 15 or 20 spectators and the services were conducted mostly in Chinese. Mr. Y.

gave a lucid account of the origin of the ordinance, its nature, and its great design. Mr. S. administered the elements, and gave the closing admonition, speaking of the love of Christ to us, as exhibited in his death, and of the great object of that love being to excite our love to him, and thus draw us to his service. Thus passed this season of thrilling interest, and who will not, on perusing this, lift up a prayer to God, that these first fruits may be speedily succeeded by an abundant harvest? The attention on the preaching of the word by several constant hearers still continues undiminished, and we are not without hope that God is drawing others to himself.

It may be asked how, these two disciples appear since their baptism? I reply they have thus far adorned their profession, and seem to be sensible of their weakness, and in constant fear lest they sin against God. Hoh-kui-peyh has been called to drink the cup of sorrow in the death of a beloved son. His feelings and exercises of mind then were closely akin to those of David on a like occasion. He besought God for the child saying, "Who can tell, whether God will be gracious to me, that the child may live." But when the child was dead, he acquiesced with sweet and joyful submission, and was comforted in the reflection, "I shall go to him, but he shall not return to me." Un-sia-peyh has opened a small store, which is conducted on Christian principles, and *closed every Sabbath*, though in so doing he has to withstand much obloquy, and is often entreated to sell a little. Thus these first disciples are letting their light shine, and though from their age, too much should not be expected, yet from their extreme caution and circumspection, their private devotion and their habitual attention on every means of God's appointment, we doubt not their path will be like that of the shining light which shineth more and more unto the perfect day. And well is it remarked, by one long conversant with the minutiae of foreign missions, "If we would make anything of converts in pagan lands, we must bring them to the ordinances of the gospel, and into the church, as soon as they give satisfactory evidence of regeneration; for they are too child-like, too weak, too ignorant to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. The school of Christ for young converts from heathenism, *stands within the fold*, and *there*, certainly the compassionate Savior would have them all gathered and carried in the arms, and cherished even as a nurse cherisheth her children."

M. N. N.

No. 2.

"Since the war with England, this city has secured some little importance in the estimation of merchants as a place of trade, and of Christians as an opening for the ingress of the gospel into the interior of this part of the Celestial Empire The public will doubtless, for these reasons, feel some interest in any items of information proceeding from this city. It is the object of the present communication to furnish, if possible, some additional facts to those already known respecting Amoy and the island upon which it is built.

"The position of this city gives it many advantages in a commercial point of view It is conveniently situated for trading with many of the important cities and villages of the Fuhkien province in which it lies. Your readers, no doubt know that the city is not built on the main land but on an island of the same name, which is separated from the continent by a channel of one or two miles in breadth. The island is about 35 miles in circuit or 10 miles across. It is somewhat circular in form. The southern and western portions are very much broken by a range of granite hills, which extends along the coast, receding at intervals from the sea and leaving small but beautiful plains which are laid out in fields and dotted with villages. The hills themselves are generally too barren and ragged to admit of cultivation—where water, however, can be procured at a sufficient elevation, the sides of these hills are terraced and made to yield some vegetables to the hand of industry. In one or two instances, there are small table-lands lying on the summit of this range whichal so have their well ordered farms and contiguous villages. The principal use to which the sides of these rocky hills are appropriated, is to supply burial places for the numerous dead. The city of Amoy is situated on the western side of the island and its population, living and dead, completely covers the hills and vallies in and around the place. So numerous are the graves that one can scarcely avoid them in his rambles beyond the suburbs of the city. They protrude their unseemly forms on every side of the path and impart a gloomy aspect to the surrounding scenery.

"Leaving the hills and passing to the north and east portions of the island, one finds himself in a beautiful region of country, thickly studded with compact built villages and teeming with human beings. This section of the island is comparatively level and is under complete cultivation. It is a great relief to the mind to ramble beyond the limits of the city and its adjacent burial grounds and enter this region where the prospect is scarcely marred by a single monument of mortality. The roads or paths are generally narrow but afford pleasant walking, or riding on horseback.

"The soil of the island is naturally thin and unproductive, except in the small vallies where water is found and where the mould of the higher regions has been collected by mountain torrents. The industry of the Chinese has, however, in some measure overcome the original barrenness of the ground and now secures tolerably good crops. The productions consist chiefly of sweet potatoes, paddy, wheat, sugar,-cane, ground-nuts and garden vegetables. The prevailing feature of the island, except where the hand of cultivation is

constantly employed, is naked barrenness. The eye searches in vain, except in a few favored spots, for the larger species of the vegetable kingdom. In the villages and around the temples, the comfort and convenience of men, have prompted them to plant and nourish a few shade trees and on the tops of some of the hills a few scattered firs are growing. The island produces no fruits except such as may be found in very limited quantities in private gardens. The markets of the city are abundantly supplied with oranges, plantains, pomelos, pears, peaches, and other fruits in their season, but these are all brougbt from other parts of the province. Even the regions around Fuhchau fú supply in part the fruit markets of Amoy.

"The island produces very little animal food. But few domestic animals are raised upon it. The poultry, pork and beef found in the markets, are brought from the main land. Cultivating the ground and fishing seem to be the principal employments of the village population—some labor as boatmen and sailors.

"The inhabitants of the city are principally engaged in commerce and in manufactures for home consumption. So far as the writer's information extends but few articles for export are manufactured in this place. Perhaps the chief exceptions are shoes and umbrellas. Considerable quantities of these are manufactured here and exported; most other exports come from the neighboring cities and from the interior and are here shipped for other ports. There are, probatbly, three hundred junks of all sizes trading at this port—many of them are the property of Amoy merchants. They trade with the northern and southern ports of China, with the island of Formosa, in the Straits of Singapore and ports in that region. Besides, a daily communication by means of small vessels is kept up with the principal cities which can be reached from Amoy by water, boats go and come loaded with passengers and merchandize. In fact most of the important places on the main-land and far in the interior are dependant upon this place for many articles of consumption which they do not manufacture themselves but which they find imported into this city This creates a large native trade with Amoy and gives it an importance which it could not otherwise command.

"Of the population of the island not much can at present be said. The whole island contains probably 350,000 or 400,000 inhabitants. The aggregate of 66 villages with which more or less communication has been had and many of which have been visited, is according to statements received from the natives and confirmed in many cases by personal observation, 40,660. There are 136 villages on the island and some of the largest are not included in the preceding estimate. Perhaps 100,000 is as close an approximation to the true number of the village population as can be made under present circumstances. The city and suburbs, at the lowest computation, contain 250.000, some say 300,000 inhahitants. This makes the whole population of the island, as before stated, 350,000, or 400,000.

"This is a large number of human beings to be crowded into so limited a space, and one would infer from such statistics that the prosperity of trade and

manufactures must be great to allure together and support so many persons in so small a compass. How far this prosperity really extends, the writer has not facts sufficient upon which to found any statement beyond what has already been said, except that the majority of the population does not exhibit any external evidences of being in prosperous circumstances. Many complain of oppressive taxes. To one wholly ignorant of the character of this people and passing through this island, the inference from what he would see, would be that the place is on the retrograde—or at least stationary. True, he would see the fields in a high state of cultivation and many residences possessing comfort and plenty within—but he would also see a far greater number of wretched dwellings and neglected temples and a vast amount of squalledness. These things would indicate anything but general prosperity. The demand for laborers is fully supplied and much more than supplied, consequently the fields will be well cultivated and the wealthy will occupy fair dwellings, but for the laborers themselves all is pressing necessity or pinching poverty. A few are enriched by commerce and abound in plenty; the mass live as they can, consuming to day the little they have earned and compelled to permit the morrow to care for the things of itself."

ART. VI. *Notices of the riot in Canton, which occurred on the evening of July 8th*, 1846.

ABOUT sunset Wednesday July 8th, a scene of disorder opened just without Old China Street, near the corner and in front of what has been known as Mingkwa's hong. Within half an hour it had assumed a very serious aspect: showers of stones and brickbats were hurled against the house of a resident gentleman, occupying the front rooms of Mingkwa's hong, and scores of vagabonds were demolishing the fence and gates before the same, shouting and yelling like so many demons. The noise of the rioters spread rapidly, every moment drawing together larger numbers, and very soon an indiscriminate attack was made on all foreigners within reach of the mob, stones being furiously thrown at them and against the windows of the American factory. Of these proceedings the Chinese police on the spot, belonging to the station at the entrance of Old China street, were idle spectators, making no attempt to seize or interfere with the rioters.

Before 7 o'clock, H. B. M.'s consul, Francis C. Macgregor Esq., had dispatched messengers to the Chinese authorities, requesting the assistance requisite for protection from violence and depredation of

the rioters. A similar request to the governor, and to the local magistrates was shortly after repeated by the American Chargé d' Affaires, the Hon. Peter Parker.

Shat fán kwei, tá fán kwei, "kill the foreign devils," "beat the foreign devils," rang and reëchoed through all the streets in the vicinity of the foreign factories. Hundreds of the basest of men were already collected and many hundreds more were hastening to the scene of riot.

It was now past 8 o'clock, and the action of the mob was every moment becoming more violent and more extensive. The gates and outer wall of Mingkwa's hong had been demolished; one of the walls of the cook-house battered down; some of the iron-barred and stone-cased windows of the house dug out of the solid wall, against which a heavy battering-ram was being plied with great fury. It was impossible to mistake the intentions of the mob. Unless force were interposed immediately, it was evident the scenes of 1842—when the British factories were sacked and burnt—were to be reacted. Indeed, two attempts had been already made to set the house on fire. Moreover, an officer of the Chinese government with his attendants, having come to the scene, had been driven back.

Under these circumstances the only alternative for foreigners was, either to see their factories pillaged and burnt and themselves pelted and chased into the river, or to step forward and disperse the rioters by such means as they chanced to have at command. They had assembled in considerable numbers in front of the factories and in the American garden, most of them prepared for the exigencies of the occasion. The peril of life and property was now such, that any longer delay was deemed unjustifiable. No succor was at hand from the authorities, and it was impossible to tell when troops would arrive, or what they would effect if they came, they recently having been found unable or unwilling to defend from the mob the domicile and offices of one of their own functionaries, the prefect of Canton. The rioters were making every possible effort to get the buildings on fire. The danger was most imminent. Self-defense and self-preservation required *immediate* action.

The gates leading to the scene of riot, from the front of the factories, were at length opened, while the missiles were flying and the mob shouting and exulting more than ever. The foreigners moved in a mass against the crowd, and that part of it which was on the south retreated precipitately from before Mingkwa's, the French and the Spanish hongs and then down the southern Danish, a squad fall-

ing off into New China street, and a few stragglers skulking down towards the river in Old China street. A party, close by the police station, near the gates of Old China street, was more determined. Twice or thrice the villains rallied and were nothing daunted, but rather emboldened by the repeated warning from the foreigners. Two or three of their number fell, before the mob gave way. Nearly at the same moment, the gang that had been driven down the street of the Danish hong, returned to renew the attack, and their leader paid dearly for his temerity.

The foreigners were now masters of the entire space from the police station at the entrance of Old China street to the entrance of the Danish hong, and thus had free communication from one extreme of their factories to the other.

Soon after nine o'clock the Chinese authorities with troops came to the assistance of those who, till then, had been left to shift for themselves. By degrees the troops extended their lines over the ground already occupied, through the Old and New China streets, Hog Lane, the Thirteen-factory street or that immediately in the rear of the factories, Lwánhing street or that on the west of the Danish hong, making the Hall of the Hong-merchants, the "Consoo house," their head-quarters; and before midnight, with permission from the proper quarter, about 200 of the Chinese soldiers were marched into the American garden.

We were spectators of only a part of these proceedings, having been on the opposite side of the river, in Honám, when the riot began; but on the authority of many who were eye-witnesses, we are able to give, what we believe to be, a correct account of the principal acts which occurred during this trying scene.

In consequence of there having been frequent and serious disturbances in Canton, occasioned by the intrusion of vagabonds, the Chinese government agreed, on the ratification of the Treaty of Wánghiá, July 1844, to keep all idlers and vagrants away from the vicinity of the factories. As that agreement has an important bearing on the present case, we here introduce the document entire, borrowing it from papers sent by Mr. Cushing to his government, and transmitted by the president of the United States to the Senate, during the 2d session of the 28th congress.

The following are the articles which have been deliberated upon, and settled:

I. The citizens' shops in the vicinity of the Thirteen Factories being densely crowded together, there is great liability to the calamity of fire, and we must, in anticipation, guard against it. Hereafter, it is permitted to the merchants

and citizens of foreign nations to erect walls on the foundation of their own premises, forty cubits high, and from one cubit and a half to two cubits thick; all the additional expense of building, labor, and materials, to be defrayed by the occupants of the factories.

2. From the head of Sintau Lán (Green Pea street) on the east, and from the entrance of Tsing-yuen Kái (Old China street) on the west, to the river, the old wooden fence shall be changed, and a strong wall erected, either of stone or brick, the expense thereof to be defrayed by the foreign merchants. This is granted to avoid the Chinese, in passing and repassing, looking through the fence, causing disturbances ond quarrels.

3. In the three streets, Tung-wan Kái, (New China street,) Tsing-yuen Kái, (Old China street,) and Sintau Lan, on the north, and on the rear of the Factories, it is also permitted the foreign occupants thereof to erect high walls, and at the north and south ends of these streets to make strong doors of wood, covered with sheet iron.

4. Chinese and foreigners being mixed up together, it is easy for trouble to arise; hereafter, therefore, at the six gates of the three streets, it is right to establish a military station and posts for sentries, who shall constantly dwell there, and keep guard. Men bearing things about upon their shoulders to traffic with, (pedlars,) are not permitted in front and on the right and left of the Factories, to expose for sale melons, fruits, cakes, etcetera; and likewise all quacks, fortune-tellers, beggars, and showmen, and all idlers, and the like, are not permitted to pass and repass in front, and on the right and left of the Factories, obstructing the way, and collecting a crowd of idlers. Whoever violates this (regulation) shall be searched out, and pursued to the utmost. In the event of any quarrel, or of the calamity of fire, these six gates shall be immediately shut and locked, and the idlers shall not be permitted to look through; and should any bandits insist on violently entering, and wrangle with the guards and soldiers, the bandits shall be rigorously seized and punished to the utmost. If the soldiers and guards are remiss in expelling them, they shall be severely punished.

5. At the official stations at the head of Tsing-yuen Kái, (Old China street,) a clever and able military officer shall be appointed who shall constantly have command, with soldiers and guards attached to him, who shall reside there to keep watch. Should any wrangling or trifling disturbance occur, it shall be warded off by the said military officer in charge of the place; but in the event of a riot, the said mandarin shall petition the high officers of Government to lead out police men and soldiers in great numbers, and proceed to make investig tion, and so to manage as to preserve peace.

6. Henceforth the street in front of the factories is not to be a thoroughfare, and the gates at both ends, by order of the consul, may be closed at sunset, and also upon the Sabbath, in order that there may be no confusion.

7. If any of the shops in the neighborhood of the Thirteen Factories clandestinely sell ardent spirits to foreigners to drink, on being found out, the said shops shall be closed, and the proprietors thereof shall be seized and punished.

8. It is not permitted to throw out and accumulate filth at the head of the streets. This has long been publicly prohibited, it being required that all in front and rear of the hongs, and at the head of the streets, should be kept pure

and clean. Whoever shall throw out and accumulate filth there, shall, on being found out, be sent to the officers of Government, to be tried and punished.

9. The foregoing regulations shall be stereotyped and printed, and delivered over to the military officers, to be posted up at the head of each street, that all may clearly understand.

July 12, 1844. (Signed) Hwang Ngantung.
Peter Parker.

It is obvious to remark here, that the late riot could never have occurred, if the foregoing regulations had been kept; and that they have not been is not the fault of the foreign residents. Application to enforce them has been *repeatedly and officially* made to the imperial commissioner. He has received the application and acknowledged the propriety of keeping the regulations. "*This is on record.*" Nevertheless for many months past, the streets adjacent the factories have been thronged with all manner of hucksters — an intolerable nuisance. Often they have been literally blocked up and rendered quite impassable to any and to all, who were not prepared to elbow their way amidst barbers, butchers, portable-cookshops, fruit-stalls, cat-sellers and denuded and indescribable riff-raff, such as could be congregated only in a half-civilized and pagan nation.

On the afternoon of the 8th, the crowd of this sort in front of Old China street — one of those places the Chinese authorities had pledged themselves to keep clear — was unusually dense, when an English gentleman, having occasion to pass that way and finding the street filled with idlers, pushed one of them aside. Whereupon the man turned and struck him on the back, with his fist. This the gentleman returned with his stick. Then came a shower of granite; and the man, who had struck the first blow, took up a large stone and advancing threw it at the Englishman's head, who dodged it and then sprang and caught him and with the assistance of two or three foreigners took him into Mingkwa's hong, amidst volleys of stones and brickbats. Thus the disturbance began.

The Chinese, who struck the English gentleman with his fist, and was taken into the hong, soon effected his escape, and has not, that we are aware of, been heard of since. The reason for securing him, at the moment, was that he might be delivered over to the proper authorities for trial.

It must be left to the reader, and to those whom it may concern, to ascertain, if it be possible, the reasons and the motives that led on the rioters to such lawless and violent acts as those detailed in the first part of this article. Who they were, we do not know. Their

conduct affords sufficient evidence regarding their character. During the whole of the riot—after having seen what was going on in front of Mingkwa's, when we came in from the river a little before eight o'clock—having been in constant communication with the Chinese people, residing near the factories, we know that their solicitude, though only their property was in jeopardy, was scarcely less than that of foreigners. At half-past eight o'clock their gong beat, and the inhabitants of the six streets, adjacent the foreign residences, assembled in their council-house and adopted measures to meet the exigencies of the occasion. They resolved to shut up and barricade and put themselves instantly on the defensive, in the best manner each could find means to effect, and all to keep in doors, excepting two, who were to take their stand, in the street, each close by their own doors. All the old spears and swords, and every thing of the sort in the neighborhood, were put in requisition. A few of them attempted to remove their property; but the streets were thronged with such desperadoes as to render this measure worse than useless. It was throwing out bate to the furies, and putting prey in the paw of the monster. We might say "*legion*," and the reference to sacred and to ancient history would be most apposite, for the rioters were not less numerically than the Roman legion, nor less boisterous than the tenant of the tombs in the country of the Gadarenes.

The character of the mob was of the very worst kind. That of 1839 was more numerous, but far less desperate. A small party were shut up in New China street, the shop-men having barricaded the north gate, and the foreigners taken possession of the south. They became perfectly frantic; howling and yelling they ran up and down the street, not daring to rush on the lead and the steel at one end, and unable to force an exit at the other. In the long street in the rear of the factories we had a good opportunity, while unnoticed by the mob, of seeing what it was composed of and for hours of observing its action. The street was glutted, and every now and then small recruiting parties, screaming and clapping their hands, would shoot off like a fire-brand, and forcing their way far into the suburbs, try to excite more tumult and augment their forces. But, in the good providence of God, this excess of madness produced reäction. The denseness of the mob, hemmed in as it was, rendered it less formidable. The consternation it had excited in all the neighborhood now took old of the evil-doers themselves.

At 10 o'clock, pursuant to a call from the American consul, P. S. Forbes Esq., a meeting of the Americans in Canton was held at

the consulate, to deliberate on ways and means for the protection of their lives and property. The meeting, however, was so much disturbed by reports of the dangerous movements of the mob, that very little was accomplished besides resolving to form themselves into two divisions for keeping watch and guard during the night. This was accordingly done. Indeed, every one was on the watch, and very few remained off their guard or unprepared for defense. Soon after midnight, the mob began to disperse from the back streets in the vicinity of the factories, and by 2 o'clock on Thursday morning, the 9th, perfect order and quiet were restored, so far as the rioters were concerned. Many however, of both foreigners and Chinese, feared the storm would soon be renewed with increased numbers and fresh violence. Consequently a good deal of excitement was kept up, by the packing and removing of books, treasure, etc.

At daylight the following proclamation from Hwáng appeared on the walls in front of the hong-merchants hall, written in large characters, and bearing date of the preceding day.

Hwáng, vice president of the Board of War, member of the censorate, governor of the province of Canton, director of the military and controller of the commissariat, issues this proclamation.

I have just now unexpectedly heard that the Chinese, residing near the thirteen factories, have had a quarrel with the foreigners; and it devolves on me, the governor, to ascertain who are right and who are wrong and to act in strict accordance with the principles of justice.

If the foreigners are wrong, it will be necessary inflexibly to support the cause of the Chinese. But you must not assemble in multitudes to excite trouble which may lead to punishment. Tremblingly obey. A special proclamation.

Instructive commands to be pasted up at the thirteen factories. Given in the 26th year of Táukwáng, 5th month, 15th day (July 8th 1846).

The Chinese superior authorities must have felt no inconsiderable concern for the issue of the riot; knowing as they did the desperate character of the rabble bands, and aware also that they would be held responsible for these acts of violence and depredation. Several of them are said to have come out of the city during the night, with in all about 1600 troops.

In course of the morning boats from his Danish majesty's frigate "Galátea," with marines, and other boats from the foreign shipping at Whampoa, reached Canton. During the day meetings were held and committees appointed; all having reference to the safety of the community.

On the 11th and 12th the two following documents, from the local magistrate, were made public.

Shí the acting magistrate of the district of Nanhai &c., &c., issues these explicit and urgent commands.

On the 8th instant a wrangling quarrel broke out between the English and the Chinese, and it proceeded to such a degree that three of our people were killed and six wounded. Though the English were certainly in the wrong, yet it is my duty, as magistrate, with a view to prevent lawless men from plundering the houses and shops of our people, to lead out the troops for the suppression of disorder and for the protection and defense of the place.

The bodies of the dead and of the wounded have been examined and the several cases duly reported to the superior authorities; and a dispatch has been received from the said authorities, instructing the English consular officers to search out the murderers and punish them according to the laws.

We, the officers of the Chinese, are to our people, what parents are to children. If you are wronged and injured, the exercise of justice (in your behalf) shall not be withheld. But there is reason to fear lest some of you, seeking to vindicate your cause, may again by your wrangling assemble the multitudes and excite quarreling, so that those who were in the right will find themselves among those who are in the wrong.

Moreover, should the mob once assemble, it will be difficult to prevent vagabonds from improving such an occasion, to commit acts of depredation and violence; and the calamities may extend to your own shops and dwellings. Then it will be difficult to discern between the good and the bad; and should you be once seized you may be striken by that just indignation which is due to the vagabonds. Crimes ought to be redressed, for, alas, they are not without cause. How much to be deplored would it be, should any of our good and quiet people, by giving momentary vent to anger and currency to rumors, involve themselves with the vagabonds and then be left to suffer as being alike guilty with them!

Right it is, therefore, to issue these commands. Understand, ye people of every class, that it behooves you to await the examination and decision of their excellencies, the high officers, regarding all that has transpired. Each one must keep quiet in his own sphere and attend to his own affairs Do not, on any account, renew the wrangling and so create new disorders, that may lead to grave consequences.

I, the magistrate, in preserving the local peace, and with a view to the protection of your persons and property, have again and again instructed and admonished you, and you ought to look up and regard the feelings of my heart, yielding obedience without opposition. Canton, July 11th, 1846.

Shi the acting magistrate of the district of Nánhái, &c., &c., issues these commands.

Regarding the three persons who were killed and the six who were wounded on the 8th, in the quarrel with the English, it behooves you to await the action of their excellencies, the superior officers, who have instructed the English consular officers to proceed according to the provisions of the treaty.

It is rumored that there are vagabonds who love confusion and disorder, and who under the pretence of recompensing (the wrong) wish to assemble the mob and renew the quarrel. This cannot be allowed. For should the mob once assemble, there will doubtless be in it lawless men, who will improve the occasion to plunder and rob, and the damage will come even to your own houses and shops, as it did on the night of the 8th, when the bandits in the midst of the quarrel attempted to plunder Tungmau's establishment. Under these circumstances, had the civil and military officers not led out and directed the police and soldiery, and instantly suppressed the riots and dispersed the mob, the damage would have been indescribable.

Most right it is, therefore, to issue this proclamation, which it behooves you fully to understand. You who are men of business, engaged in lawful pursuits, can clearly comprehend what is reasonable. Be not deceived by vain words. From each of your establishments let one or two able bodied men be appointed to unite their strength and act on the defensive. If the vagabonds renew the quarrel, instantly band together with the police and soldiery and seize the disturbers of the peace for self-protection. Be careful not to get entangled with the evil-doers so as to suffer with them. A special and very urgent proclamation.

Canton, July 12th 1846 Let these instructive commands be pasted up in front of the hong-merchants' hall.

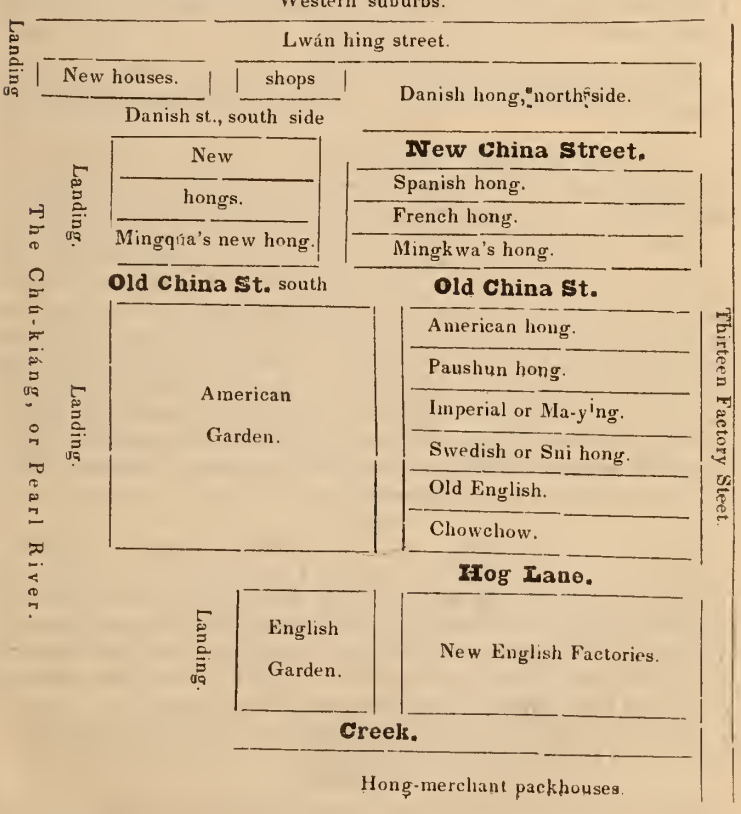
P. S. Up to this day (July 23d) there are no new indications of insubordination. His excellency Kíying returned from his military tour, through the eastern departments of this province, on the evening of the 17th. Some communications, relating to the riot, have passed between the Chinese authorities and the British consulate, but of what tenor we do not know. The only documents made public are, the proclamations given above, which have been well received by the Chinese. The inhabitants of the six streets, who met in council on the evening of the 8th, issued a public notice early the next morning, exculpating themselves from any share in the riot, and declaring that they did only what was necessary for self-defense, The "Tungmau establishment," named in the magistrate's proclamation of the 12th, was a small banking-house, situated in the Thirteen-factory street, in the rear of Mingkwa's hong, near the "Consoo-house." The only placard we have noticed was a silly and wicked one, pasted up, on the morning of the 13th, directly over the magistrate's proclamation issued the preceding day. It reviles the magistracy, and cries out for the slaughter of "the savage barbarians" The rabble—so it is reported—have made appeals to the gentry, and, through "the friends of the sufferers," to the authorities, and as yet without gaining any sympathy or assistance. However, we wait with some anxiety for the sequel, to see how the whole matter will be closed. Their excellencies, Kíying and Hwáng, have the means of ascertaining "who are in the right and who are in the wrong," and we expect, and all the nations here represented expect, that "the principles of justice will be maintained." The case is a grave one. Blood has been shed. Human lives have been lost. And impartial investigation ought to be made. The public executioner is not a murderer, nor is he who defends himself against the violent assault of incendiaries, however dire be the calamity that may recoils upon their own heads.

THE THIRTEEN FACTORIES,

or 十三行 *Shih sán háng*

The diagram, on the opposite page, will afford those who have not visited Canton, some idea of the position and plan of the "Thirteen Factories," Shih sán háng (or *Shap sam hong*). By a reference to the XIV volume of the Repository, the manner of numbering them, so as to make out "thirteen," will be seen. The two gardens form "part and parcel" of the premises assigned to and occupied by foreigners, and, though very small, are their only safe promenades, no house having one of its own The Creek,—on the east of

the factories—separates them from several of the large pack or ware-houses of the old hong-merchants, in one of which is the British consulate—and runs north parallel with the western wall of the city. The Thirteen-factory street, running east and west on the north of the factories, is a great thorough-fare: eastward, after passing over the Creek, it leads on to Carpenters' Square, to the British consulate, and to the city gates and the Imperial landing place in front of the city. There are two small custom-house stations within the lines of the factories, one at the mouth of the Creek, and one at the end of Hog Lane, on the corner of the American Garden: also three police stations; one in Hog Lane, near the landing place; one in Old China street, near the American factory; and one in the Danish street, or *Teh-hing kái*, south side, near the landing place. Beyond Lwán-hing street and the Thirteen-factory street on the west and north, for miles are densely populated suburbs. On the west side of Hog Lane and on both sides of Old and New China streets are lines of Chinese shops. The north ends of several of the factories, (indeed of all excepting the New English) are also occupied by Chinese shops, the foreigners, however, having narrow passages through them into the street. The Consoo-house is situated on the north side of the Thirteen-factory street at the head of Old China St. The principal scene of the riot was in Old China St. and in front of Mingkwa's hong.



Art. VII. *King Páu or Peking Gazettes: with extracts and notices from Number Seventeen March 19th to Number Thirty-second April 19th,* 1846.

No. 17.

March 19th and 20th. *Teh-shun,* 德順 has been appointed in the place of *Yih-tsun,* 奕縉, to superintend the public works at *Siáu-kiú,* 小九.

This number contains two very long reports from *Nárkingáh,* 訥爾經阿 the governor-general of Chihlí — one reporting a case of murder and the other relating to delinquencies in collecting the revenue.

No. 18.

March 21st and 22d. This is chiefly filled with documents having reference to the army and revenue. These documents are from Liú Yenko and Ho Chángling.

No. 19.

March 23d and 24th. This number opens with a list of promotions, and closes with documents concerning the gabel and land-tax.

No. 20.

March 25th and 26th. In addition to the usual announcement of appointments, we have here three long documents — one concerning robbers, one a case of murder, and the third regarding the storing of grain for the public service. We wish that some of our neighbors, who have ability and leisure, would furnish our pages with full and accurate accounts of the "Corn laws" of China and all that appertains to the management of the public granaries, together with the traffic in grain generally throughout the empire. More grain is consumed here than in any other kingdom or empire in the world, and it would be interesting to know how it is all produced and made ready for the consumers. Besides the quantities consumed as food, a very large amount of grain is converted into ardent spirits by distilleries, by a process quite like that which obtains in the west, and for identically the same purposes.

No. 21.

March 27th and 28th. His excellency Nárkingáh, reports a case similar to that which occurred in Canton last winter, when the office of the prefect was demolished by the populace of the provincial city. He says the wicked people, in assembled multitudes, attacked the office of the magistrate of Nánloh. The emperor directs that all these disturbers of the public peace be seized and punished according to the laws, without allowing an individual to escape.

We have also a case of murder and a case of suicide, the latter occasioned by acts of oppression on the part of inferior officers.

No. 22.

March 29th and 30th. Several cases of murder are reported in this

number, and in one instance attended with robbery, carrying off cattle, poultry, &c. This occurred in one of the districts of Nganhwui.

No. 23.

March 31st and April 1st. The emperor has recently conferred the title of *hwáng kwei fei* 皇貴妃, "august honorable lady," on one of the members as his household, she having reached the 60th year of her age and being one of the concubines of his father the emperor Kiáking.

Notices of appointments, promotions, deficits and delays in the collection of the revenue, tardiness in the transportation and delivery of metal for the national currency, &c., fill up the remainder of this number. Lin Tsehsü appears among the memorialists.

No. 24.

April 2d and 3d. It would seem from incidental facts given in this, and in other numbers of the Gazettes, that all the offices in the district of Tinghái (Chusan), have been regularly filled by the Chinese government, during the time the island has been in the hands of British officers. We had supposed these appointments were merely nominal. But it now appears otherwise, as one of the naval officers has been degraded for the non-performance of his duty in the suppression of piracy on the high seas, off the coast of Chehkiáng.

No. 25.

April 4th and 5th. This gives a report regarding some musical instrument, images and sacred books belonging to the Budhists in Chahár, which, having been lost, or left out of their proper places, have now been restored to their rightful proprietors.

No. 26.

April 6th and 7th. In this number there is a document which indirectly affords strong evidence in favor of the correctness of the Chinese census, the document showing the interest each family has in having all its members recorded in the public register. The Gazettes are often very valuable in the indirect evidence which they afford. Indeed to speak straight on, telling only the simple truth, is what the emperor says his servants, the officers of the government, never do, or will not, cannot do. This habit seems not to be confined to officers, but it is a marked feature in the conduct of the people, it is a national characteristic.

No. 27.

April 8th and 9th. The appropriate Board has received the commands of the emperor to make the necessary arrangement for giving due honor to the recently promoted, "august, honorable lady, *hwáng kwei fei*.

Most of our readers will remember *Yihking*, 奕經, one of the valiant heroes of Canton, who for his subsequent inability to defend Chápú against the *Yingsi* 英夷, was degraded and sent to the cold country. A document has been submitted to the emperor, proposing his restoration to honor.

Further particulars, regarding the attack made by the wicked people of Chilhí on one of their magistrates is given in this number. Two lives were lost and several persons were wounded. Twelve of the assailants were made prisoners and have been brought to trial.

No. 28.

April 10th and 11th. The currency and the army are the chief objects of interest in this number. There must be deep and sore evils to lead to such constant and bitter complaints, as we find in the Gazettes.

No. 29.

April 12th and 13th. His majesty has been pleased to confer upon his two aged and honorable cabinet ministers Muchángáh and Pwán Shíngan, and to permit them to wear, *hwáng má kwá* 黃馬褂, a sort of riding jacket, as a badge or mark of a imperial favor.

Púyentái, one of the imperial ministers in Klí having sent a beautiful horse to his master; and the monarch having mounted and found the animal "very good;" an edict was forthwith issued in Manchu, conferring on the horse (not on the donor!) the name of *Kih yun Liú*, the "Lucky-cloud Courser."

Nos. 30, 31, 32.

April 14th to 19th. These three numbers are filled with details of petty thefts and other malversations, notices of little presents from the emperor to the keepers of his gardens, a note of thanks from Pwán Shíngan for his "yellow mákwá," &c., &c. The "Mohammedan barbarians," on the western frontiers of the empire, are as troublesome as the barbarians on the east. Indeed, the latter are seldom mentioned of late, whereas the former are noticed every month and sometimes every week, in the Gazettes.

ART. VIII. *Journal of Occurrences: triennial examinations in the eighteen provinces; restoration of Chusan; colonial church, at Hongkong, relief for destitute foreigners, opium farm; typhoon in the Chinese seas; affairs in Canton, an attack.*

THE triennial examination for the degree of *kü jin* (or A. M.) will be held the coming autumn; imperial examiners have been appointed for all the provinces, and the necessary preparations are being made.

Chusan has been restored to the emperor, and the British troops withdrawn. H. E. governor Davis sailed on the 2d instant, for the northern ports, and it is supposed he may also visit Japan.

Tenders are out for preparing a site for the "Colonial church" in Hongkong. A society has been organised there for the relief of sick and destitute foreigners. The lease of the opium farm for the coming year has been sold at auction at $1500 per month. The newspapers there give details of a severe typhoon that occured late in June: these shall appear in our next.

Here and in the vicinity of the provincial city affairs remain *in statu quo*. Quiet has been maintained about the factories, but a very bad spirit is abroad, of which there was a fearful exhibition on Saturday the 25th, in an attack upon a small party of foreigners in Honam.